

Integral Kabbalah V  
Morning Practice

שחרית  
SHAKHARIT



**The Jewish Path of Presence**

IV

Amidah Middle and Closing

In this session, we will look at the remaining portions of the *Amidah* – the “Standing” prayer (also called *Shemonei Esrei*, “Eighteen,” and *HaTefilah*, “The Prayer”). The *Amidah* corresponds to the “highest” or “least dense” of the “Four Worlds” – the world of awareness:

***Atzeilut – World of Origination***  
***Amidah***



***B'riyah – World of Creation***  
***Sh'ma and Her Blessings***



***Yetzirah – World of Formation***  
***Pesukei D'Zimra***



***Assiyah – World of Action***  
***Birkhot HaShakhar***



The opening three blessings of the *Amidah* that we looked at in the last session correspond to the “Praise” aspect of prayer.

The next thirteen blessings are all types of “Petitionary” prayer. On a simple level, petitionary prayer seems to aimed at bringing something about. But on a deeper level, the aim is to bring forth awareness of our deepest desires, and surrender them into the hands of the Divine.

The first three of the middle thirteen “petitionary” blessings are for the “inner” world – the mind (thought), the heart (desire), and the emotions (freedom):

## INSIGHT

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלִמֵּד לְאָנוּשׁ בִּינָה: חַנּוּנוֹ מֵאַתָּה דַּעַת בִּינָה וְהַשְׂפִּיל: בְּרוּךְ  
אַתָּה יְהוָה חוֹנֵן הַדַּעַת

*You grace human beings with Comprehension and teach Understanding to people.  
Grace us from Your Self with Wisdom, Understanding and Knowledge!  
Blessed are You, Hashem, Who Graces with Knowledge!*

## RETURN

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ וְקִרְבָּנוּ מִלְּפָנֶיךָ לְעִבּוֹדְתְךָ  
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: בְּרוּךְ אַתָּה יְהוָה הַרוֹצֵה בְּתַשׁוּבָה  
*Cause us to return, our Parent, to Your Torah, and bring us near, our Sovereign, to Your  
service; and bring us back in complete Return before You.  
Blessed are You, Hashem, Who desires Return.*

## FORGIVENESS

סַלַח לָנוּ אָבִינוּ כִּי חָטָאנוּ מְחַל לָנוּ מִלְּפָנֶיךָ כִּי פָשַׁעְנוּ כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה: בְּרוּךְ  
אַתָּה יְהוָה חַנּוּן הַמְּרַבֵּה לְסִלּוֹחַ  
*Forgive us, our Parent, for we have sinned,  
pardon us, our Sovereign, for we have transgressed; for You forgive and pardon.  
Blessed are You, Hashem, Gracious One, Who pardons abundantly.*

**The next two “petitionary” blessings are for our physical wellbeing, “outer” and “inner.” They begin with the outer level:**

## SALVATION

רְאֵה בְּעֵינֵינוּ וְרִיבָה רִיבָנוּ וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׂמֶךָ כִּי גּוֹאֵל חֲזַק אַתָּה: בְּרוּךְ אַתָּה  
יְהוָה גּוֹאֵל יִשְׂרָאֵל  
*Behold our suffering, take up our grievance, and save us speedily for Your Name’s sake; for You  
are the Powerful Redeemer. Blessed are You, Hashem, Redeemer of Israel.*

**This is followed by a petitionary blessing for “inner” physical wellbeing:**

## HEALING

רַפְּאֵנוּ יְהוָה וְנִרְפָּא הוֹשִׁיעֵנוּ וְנוֹשָׁעָה כִּי תְהַלְתָּנוּ אַתָּה  
וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה לְכֹל מַכּוֹתֵינוּ  
*Heal us, Hashem, and we will be healed, save us and we will be saved; for You are our praise.  
Grant a complete healing to all our ailments.*

**Insert prayer for a sick person here:**

יְהִי רְצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּשַׁלַּח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,  
רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף, לַחֹלֶה (פְּלוּנִי/פְלוּנִית) בֶּן/בַּת (פְּלוּנִית) בְּתוֹךְ שְׁאֵר כָּל  
הַחֹלִים

*May it be Your will, Hashem, our God and the God of our ancestors, that You speedily send a complete  
recovery from the heavens, healing for the soul, and healing for the body, for the ailing (name)  
son/daughter of (mother's name) among all who are ill.*

כִּי אֵל מֶלֶךְ רוֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה:

בָּרוּךְ אַתָּה יְהוָה רוֹפֵא חֹלֵי עַמּוֹ יִשְׂרָאֵל וְכָל חַי

*For You are the Divine Sovereign, the faithful and merciful Healer.*

*Blessed are You, Hashem, Healer of the sick of Your people Israel and all life.*

**The next seven blessings are for *collective wellbeing*. The first is for the support of Nature:**

#### ABUNDANCE

בָּרַךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִיְנֵי תְבוּאָתָהּ לְטוֹבָה, וְתֵן  
*Bless for us, Hashem our God, this year and all kinds of produce for good; and bestow—*

**From the first day of *Pesakh* until the evening service on December 4, or 5 (civil leap year):**

בְּרָכָה

*Blessing*

**From the evening service on December 4 or 5 (civil leap year), until *Pesakh*:**

טַל וּמָטָר לְבְרָכָה

*Dew and rain for blessing*

עַל פְּנֵי הָאָדָמָה וְשִׂבְעֵנוּ מִטּוֹבָךָ וּבָרַךְ שְׁנֵתָנוּ כְּשָׁנִים הַטּוֹבוֹת:

בָּרוּךְ אַתָּה יְהוָה מְבָרַךְ הַשָּׁנִים

*upon the face of the earth, satisfy us from Your bounty and bless our year, like the good years.*

*Blessed are You, Hashem, Who blesses the years.*

**The second blessing for collective wellbeing is our *spatial* support of each other, hinting at unity on the level of intention:**

UNITY

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ וְשָׂא נֶס לְקַבֵּץ גְּלוּיֵינוּ וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת  
הָאָרֶץ: בָּרוּךְ אַתָּה יְהוָה מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל

*Sound the great shofar for our freedom, and raise a banner to gather our exiles,  
and gather us together from the four corners of the earth.*

*Blessed are You, Hashem, Gatherer of the dispersed of Your people Israel.*

**The third blessing for collective wellbeing is our communal institutional support of each other:**

JUSTICE

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרְאִשׁוֹנָה וְיִוָּעֲצֵינוּ כְּבִתְחִלָּה וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאֲנָחָה וּמְלוֹךְ  
עָלֵינוּ אַתָּה יְהוָה לְבִדְךָ בְּחַסְדֶּךָ וּבְרַחֲמִים וְצַדִּיקָנוּ בְּמִשְׁפָּט

*Restore our judges as before and our counselors as at first. Remove sorrow and groan from us,  
and reign over us – You, Hashem – alone, with kindness and compassion;  
and make us righteous with justice.*

בָּרוּךְ אַתָּה יְהוָה

*Blessed are You, Hashem,*

**Between Rosh Hashanah and Yom Kippur:**

הַמֶּלֶךְ הַמְּשַׁפֵּט

*The King of Justice.*

**All other times:**

מֶלֶךְ אֱהִיב צְדָקָה וּמִשְׁפָּט

*King, Lover of righteousness and justice.*

**The fourth blessing for collective wellbeing is the removal of the human barriers to communal support:**

#### DISSOLUTION

וְלִמְלֻשֵׁינִים אֵל תְּהִי תִקְוָה וְכָל הָרָשָׁעָה כְּרָגַע תִּאֲבֹד וְכָל אֲיֻבֵיךָ מִהָרָה יִכָּרְתוּ  
וְהַיְזִידִים מִהָרָה תִּעְקַר וְתִשָּׁבֵר וְתִמָּגֵר וְתִכְנֹעַ בְּמַהְרָה בְּיָמֵינוּ:  
בְּרוּךְ אַתָּה יְהוָה שׁוֹבֵר אֲיֻבִים וּמְכַנְיַע יְזִידִים

*Let there be no hope for slander and may all wickedness instantly perish; may all the enemies of Your people be swiftly disarmed, and may You speedily uproot, dissipate, rout and subdue those who intentionally cause suffering, speedily in our days.  
Blessed are You, Hashem, Deflater of enemies. and Subduer of the arrogant.*

**The fifth blessing for collective wellbeing is that our positive efforts should bear fruit:**

#### BLESSING FOR THE RIGHTEOUS

עַל־הַצְדִּיקִים וְעַל־הַחֲסִידִים וְעַל־זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל וְעַל פְּלִיטַת סוֹפְרֵיהֶם וְעַל  
גֵּרֵי הַצֶּדֶק וְעַל־יְהוָה יִתְמוּ רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְטִים בְּשִׁמְךָ  
בְּאַמַּת וְשִׁים חֲלָקְנוּ עִמָּהֶם לְעוֹלָם וְלֹא גִבוּשׁ כִּי בָּךְ בָּטַחְנוּ: בְּרוּךְ אַתָּה יְהוָה מְשַׁעַן  
וּמְבַטֵּחַ לַצְדִּיקִים

*May Your compassion be aroused, Hashem our God, upon the righteous, upon the pious, upon the elders of Your people Israel, upon the remnant of their scholars, upon the righteous strangers and upon us. Grant bountiful reward to all who trust in Your Name in truth; and place our lot among them, and may we never be put to shame, for we have put our trust in You. Blessed are You, Hashem, Support and Trust of the righteous.*

**The sixth blessing for collective wellbeing is our communal physical structure, hinting at the spiritual potential of external structures in general:**

#### JERUSALEM

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב וְתִשְׁכֹּן בְּתוֹכָהּ פֶּאֶשֶׁר דִּבַּרְתָּ וּבָנִה אוֹתָהּ בְּקִרְוֹב  
בְּיָמֵינוּ בְּנֵין עוֹלָם וְכִסֵּא דָּוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶין:  
בְּרוּךְ אַתָּה יְהוָה בּוֹנֵה יְרוּשָׁלַיִם

*And to Jerusalem, Your city, may You return in compassion and dwell within as You have spoken. Rebuild it soon, in our days, as an everlasting structure, and may You speedily establish the line of David therein. Blessed are You, Adonoy, Builder of Jerusalem.*

**The seventh blessing for collective wellbeing is the ultimate goal of spiritual work – the messianic era, in which the troubles of humanity will be left behind:**

#### MESSIANIC TIME

אֶת־צֶמַח דָּוִד עֲבֹדְךָ מְהֵרָה תִצְמִיחַ וְקִרְנֹו תָרוּם בִּישׁוּעָתְךָ כִּי לִישׁוּעָתְךָ קוֹיֵנוּ כָּל  
הַיּוֹם: בְּרוּךְ אַתָּה יְהוָה מִצְמִיחַ קֶרֶן יְשׁוּעָה

*The sprout of David, Your servant, may You speedily cause to flourish, and exalt his power with Your salvation, for we hope for Your salvation all day long.  
Blessed are You, Hashem, Who causes the power of salvation to sprout.*

**The final petitionary blessing (the 16<sup>th</sup> of the 19 blessings) is simply a prayer that all the previous and future prayers should bear fruit:**

#### MANIFESTATION

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ כִּי  
אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּגִים אַתָּה וּמִלְפָּנֶיךָ מִלְכֵנוּ רִיקָם אֵל־תִּשְׁיָבֵנוּ

**Add Personal Prayer if Desired**

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה שׁוֹמֵעַ תְּפִלָּה

*Hear our voice, Hashem, our God; spare us and have compassion on us, and accept our prayers compassionately and willingly, for You are the Divine Who hears prayers and supplications; and do not turn us away empty-handed from Your Presence, our King –*

**Add Personal Prayer if Desired**

*– for You hear the prayers of Your people, Israel, with compassion.  
Blessed are You, Hashem, Who hears prayer.*

The final three blessings are categorized as prayers of gratitude, even though, strictly speaking, only the middle one is a prayer of thanks. Possibly this is because the first and third prayers are petitionary prayers which are essential for being able to give thanks wholeheartedly. The first blessing has a few different aspects, but the essence is asking that God “accept” our prayers. This differs from the last blessing; the last was that our prayers should be effective for us, but this one is that the prayers should be a service to God:

### HOLY SERVICE

רַצֵּה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם וְהַשִּׁיב אֶת הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ וְאֲשִׁי  
יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ  
*Be pleased, Hashem our God, with Your people Israel, and their prayer; and restore the service to the Holy of Holies in Your abode, and the fire-offerings of Israel; and accept their prayer, lovingly and willingly. And may You always find pleasure with the service of Your people, Israel.*

**The second of the final three blessings is the actual prayer of gratitude:**

### GRATITUDE

(Bow at מוֹדִים and straighten at יי)

מוֹדִים אֲנַחֲנּוּ לָךְ שָׂאֲתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ  
מִגֵּן יִשְׁעֵנוּ אֲתָהּ הוּא לְדוֹר וָדוֹר גּוֹדֵה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל־חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ  
וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל גְּסִיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שֶׁבְּכָל עֵת עָרַב וּבָקָר וְצַהֲרַיִם הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ  
חֲסָדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ

(Bow at “We” and straighten at Hashem)

*We gratefully thank You, Hashem, for You are our God and the God of our ancestors forever; Rock of our lives, You are the Shield of our salvation in every generation. We will give thanks to You and recount Your praise, for our lives which are committed into Your hand, and for our souls which are entrusted to You, and for Your miracles with us every day, and for Your wonders and benefactions at all times— evening, morning and noon. The Beneficent One—for Your compassion is never withheld; And the Merciful One—for Your kindness never ceases; we have always placed our hope in You.*

וְעַל־כָּל־כֵּלָם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד  
*For all of these, may Your Name be blessed and exalted and extolled, our Sovereign, continuously, forever and ever.*

**Between Rosh Hashanah and Yom Kippur:**

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ

*And inscribe for a good life all the children of Your covenant.*

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאַמֶּת הָאֵל יִשְׁוּעַתְנוּ וְעִזְרַתְנוּ סֵלָה: בְּרוּךְ  
אַתָּה יְהוָה הַטּוֹב שִׁמְךָ וְלֹךְ נִאֶה לְהוֹדוֹת

*All the living shall thank You forever and praise Your Name with sincerity — the Almighty, Who is our salvation and our help forever.*

*Blessed are You, Hashem, Your Name is 'The Beneficent One' and to You it is fitting to give thanks!*

**Finally, we have a prayer for peace in the broadest sense:**

PEACE

שְׁמֵי שְׁלוֹם טוֹבָה וּבְרָכָה חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ  
אֲבֵינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתַּתָּ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים  
וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ  
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ

*Grant peace, goodness, and blessing, favor, kindness and compassion upon us and upon all Israel, Your people. Bless us, our Father, all of us as one with the light of Your countenance. For by the light of Your countenance You gave us Adonoy our God, a Torah of life and the love of kindness, righteousness, blessing, compassion, life and peace. And may it be good in Your sight to bless Your people, Israel, at all times and at every moment with Your peace.*

**Between Rosh Hashanah and Yom Kippur:**

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה נִזְכָּר וְנִפְתָּב לְפָנֶיךָ אֲנַחְנוּ

וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם

*In the book of life, blessing, and peace, good livelihood,*

*may we be remembered and inscribed before You –*

*we and all Your people, the House of Israel,*

*for a good life and for peace!*

בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם

*Blessed are You, Hashem, Who blesses the people Israel with peace.*

**We then wrap the entire prayer in this prayer – a further prayer for the success of our prayer:**

יְהִיוּ לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגוֹאֲלִי

*May the words of my mouth and the thoughts of my heart be acceptable before You, Hashem, my Rock and my Redeemer!*

**This final passage below is one of several prayers mentioned in the Talmud that the sages would use to conclude their prayers. This one by Mar, son of Rabina:**

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי מִדַּבֵּר מְרָמָה. וְלִמְקַלְלֵי נַפְשִׁי תְדוּם וְנַפְשִׁי כְּעֶפֶר לְכָל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכָל הַחֹשֶׁבִּים עָלַי רָעָה מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׂמֹךְ עֲשֵׂה לְמַעַן יִמְיָנְךָ עֲשֵׂה לְמַעַן קַדְשֶׁתְךָ עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי: יְהִיוּ לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגוֹאֲלִי

*My God, guard my tongue from evil and my lips from speaking deceitfully. May my soul be unresponsive to those who curse me; and let my soul be like dust to all. Open my heart to Your Torah and let my soul pursue Your commandments. And all who plan evil against me, quickly annul their counsel and frustrate their intention. Act for the sake of Your right hand. Act for the sake of Your holiness. Act for the sake of Your Torah. In order that Your loved ones be released, let Your right hand save and answer me. May the words of my mouth and the thoughts of my heart be acceptable before You Adonoy, my Rock and my Redeemer.*

**Another is present in the morning blessings – the “after prayer” of Yehudah HaNasi, who redacted the Mishna:**

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי

שְׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יּוֹם מֵעַזֵּי פָנִים וּמַעֲזוֹת פָּנִים

*May it be Your will, Hashem, my God and God of my ancestors, to rescue me today and every day from arrogant people and from arrogance...*

This concludes the basic weekday morning *Amidah*. There are also special passages inserted on special days such as Hanukkah and Purim which you will see in the posted *siddur*. Enjoy!